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placed before the name of any god. Hence it is most natural here to suppose that the lexicographer in commencing the category *gods* placed at the head of the list the general name of divinity, or the symbol of divinity which must always be prefixed to divine names, in favor of which interpretation a number of analogous passages can be presented.

Prof. Delitzsch's argument in the last section may then be used to show that *Ja-u*, like *Ilu*, meant God, rather than a particular god.

The name *Jaou* which M. Halevy (cf. e. g. *Revue Archeologique* for July) gives to a Babylonian divinity, has not been noticed in this discussion, because I do not believe that any such name really occurs. The name is to be read *Ea* ("the life-giving god of knowledge"), and *Ea* can not be brought into connection with *Jah*.



## ORELLI ON OLD TESTAMENT PROPHECY.\*

BY REV. NATHANIEL WEST,

Morristown, New Jersey.



The typographical and mechanical execution of the work is worthy of all praise. The volume is a splendid one, of 538 octavo pages, in large Roman characters, and affectionately dedicated to Professor C. J. Riggensbach, colleague of the author in the same university. It consists of an Introduction and two main Divisions. The *Sections of the Introduction* are, nine in number, as follows: 1. Biblical Prophecy. 2. The Phenomena, analagous to Biblical Prophecy, in the field of Heathendom. 3. The Kingdom of God as the content of Biblical Prophecy. 4. The Time-Historical character of Biblical Prophecy. 5. The Type in the development of the Kingdom of God. 6. The analogous Phenomena in Heathendom. 7. The Fulfilment in general. 8. The Fulfilment in the New Testament. 9. The Treatment of the subject in Christian Theology.

\* "The Old Testament Prophecy of the Completion of the Kingdom of God presented in its historical Development, by C. V. Orelli, Doctor of Philosophy, Licentiate and Ordinary Professor of Theology in Basel. Vienna, 1882"

Die alttestamentliche Weissagung von der Vollendung des Gottesreiches in ihrer geschichtlichen Entwicklung dargestellt, von C. V. Orelli, Dr. Phil. und O. Professor der Theologie in Basel. Wien, 1882.

The *First Main Division* treats of "The Prophetic Words as the Forerunner of the Rise, and Conductor of the Outward Formation of a National Dominion of God upon earth. The *Sections* of this Division are three, each subdivided as follows: *Section* i. Patriarchal Promises. 1, General Survey. 2, The Original Foundation and Destiny of Man. 3, The Common Condition of Man in his Single Estate. The Protevangel. 4, The Three-fold Development of Mankind. Noah's blessing. 5, The Promises to the Fathers of the Covenant-people. 6, Judah, the Leader-tribe. *Section* ii. Mosaism. 1, The Mosaic Law. 2, The Mosaic Outlook. 3, The Prophecy of Balaam. *Section* iii. The Anointed of the Lord. 1, The Prophetic Covenant in the Royal House of David. 2, The Echo of the Prophetic Words in the Psalms of the Anointed One. 3, The Typical Significance of David, Solomon, and the Davidites, in their Humiliation and Exaltation. 4, The Dwelling of Jahve in Zion.—The *Second Main Division* treats of the Prophetic Word as the Forerunner of the New Birth and Surety of the Future Completion of the Kingdom of God. The *Sections* of this Division are six, each subdivided as follows: *Section* i. The Prophets of the Pre-Assyrian Time, Obadiah, Joel. 1, General Character of the Prophecy in the pre-Exile period. 2, Obadiah. 3, Joel. *Section* ii. The Prophets of the Assyrian time, in the Northern Kingdom, Amos, Hosea, Zechariah ix-xi. *Section* iii. The Prophets of the Assyrian Time, in the Southern Kingdom, Isaiah, Micah, Nahum. 1, Isaiah and Micah, The exalted Zion. 2, Isaiah's Prophecy of Immanuel. 3, Further Works of Isaiah concerning Zion. 4, Isaiah's Visions concerning the Nations and the World-Judgment, as also of the Glorification of the World, proceeding from Zion. 5, Micah, Nahum. *Section* iv. The Prophecy of the Decline,—Chaldean Period—Zephaniah, Habbakuk, Jeremiah, Zechariah xii-xiv. 1, Zephaniah. 2, Habbakuk. 3, Jeremiah's Prophecy of the New Covenant. 4, Zechariah xii-xiv. *Section* v. The Prophets of the Exile, Ezekiel, Isaiah xl-lxvi. *Section* vi. The post-Exile Prophets, Haggai, Zechariah, Malachi, Daniel. 1, Haggai and Zechariah. 2, The Visions of Zechariah. 3, Malachi's Prophecy of the Forerunner of the Lord. 4, The Apocalypse of Daniel.—Conclusion.

Notwithstanding the influence which the modern historico-critical school has had upon some of the conclusions of the author, (as a glance at some of the above rubrics will show), the work is one of devout piety, thorough learning, extensive research, and deeply evangelical spirit. It is the very opposite of the work of Kuenen, avoids the destructive license

of Wellhausen and Robertson Smith, and, unlike the coldly critical yet amazingly able work of Ewald, built upon the prior reconstruction of Hebrew Literature and history according to modern ideas, treats the sacred oracles with the respect to which their inspection entitles them. Divine Revelation, as originally given, was not the fallible record of an infallible communication, no matter what disarrangements or errors of the text, or faults of redactors and transcribers, Biblical criticism may detect. "The Jewel-in-Human setting" theory must be watched lest the gems and the setting are confounded. The religious effect, from the study of the book is like that produced by the study of Hofmann, Delitzsch, Auberlen, Füller, Oehler, and Nägelsbach, or from reading Hengstenberg, Tholuck and Keil, although differences of opinion prevail in several important matters. Whatever adverse judgment might be rendered upon the author's estimate of certain critical arguments as to the date of the later prophecies in Isaiah, a double Zechariah, and an interpolated Daniel, none can accuse him of a desire to favor that negative system of speculative, and so-called "higher" and "nearer" criticism, whose swarming schools are as numerous as the subjectivities of the critics themselves, and whose unlimited freedom of conjecture, invention, and hypothesis, is equalled only by their unlimited audacity in setting aside what the words of God does say, in order to emphasize precisely what it does not say. The author's acquiescence in certain critical results is made conscientiously and modestly, and compromises, in no degree, his conviction of the true inspiration of the prophets, nor in the least, affects his evangelical interpretation of their Messianic predictions. It is a most satisfactory thing to see, and hear, that "the divine grandeur and authority of these sacred oracles are no way dependent upon the solution of modern critical questions," but rests upon an inward light, shining everywhere out of the bosom of a profound "organic unity, and interconnected relation," with a consistent and "unitous teleology," overleaping all time-historical horizons, and "reaching to the End of the ways of God in the establishment of His Kingdom of glory on earth." Not unfrequently the author himself, indirectly, and unconsciously, provides the clearest refutations of, and strongest antidote to, some of the critical concessions he has made; as, for instance, when his whole theory of interpretation plainly assumes a *double mission* of Isaiah to "Judah and Jerusalem," one of *Judgment* prior to the captivity, the other of *Comfort* to the believing captives. The Spirit of Prophecy, however, may well bear the prophet forward into future times far beyond Babylonian, Maccean, Roman, Saracenic, and Turkish horizons. This itself is enough to

refute the chief burden of argument, derived from Variety of Style, Circle of Thought, and supposed historical, political, and religious circumstances, and while preserving the organic unity and genetic evolution of prophecy,—a dementable thing—convicts the so-called “principles” of the modern reconstructors of the Bible, as a medley of unverified assumptions, vague generalities, and blind perverseness, a *rudis indigestaque moles* of subjective caprice that denies to the Spirit of Prophecy His own rights and methods, to the testimony of both Church and Synagogue its value, and seeks the extrusion of the supernatural from the sphere of revelation. He who can “transplant the prophet into the end of the ways of God,” could name “Cyrus,” a thousand centuries, as well as one, before his time, and frame the diction of the prophet to suit historical events, ages beyond his own generation.

It is among the excellencies of the work of Orelli, that it holds, 1. That the prophet is a true “*Seer*” רֹאֶה, and a true *Speaker* נִבִּיָא, and prophecy is the inspired utterance of one divinely called, commissioned, and qualified, to declare the will of God. He is a seer, “*quia videt ea quæ ceteri non vident*,” as Isidore puts it. Prophecy is of the nature of *Vision*, involving, not alone the heightening of the psychological faculty, and deepening of the prophets’ receptivity, but the natural organs of sense as well; including, at times, a real ecstasy, not mechanical, nor loss of consciousness, though cut off, for the time, from present external relations. The prophet only *speaks* what he *sees*, he is the “mouth of God,” a *Speaker* only in so far as he is a *Seer*. And this is of the first importance to be held by the Church. Moreover, his utterances relate to the Past as well as the Future, declaring, as Chrysostom says, οὐ μόνον δε τα μελλοντα αλλα και τα παρελθοντα while his individuality is preserved and used. Yet his style is not merely the result of a race peculiarity, the vivid, ardent Semitic enthusiasm and poetry, versus the cool Occidental or Indo-germanic dialectic, but flows like his theme, from the direct action of the Spirit of God. Again, the product of the prophetic consciousness can, in no way, be the result of the prophet’s subjectivity, for “holy men of old, *spake* as they were *moved* by the Holy Spirit.” A divine causality virtuated all their sayings, and in this supernatural element alone the proof of the divine origin of prophecy is found. Nothing is “private.” No prophecy of the Scripture is ιδίας επελυσεως. The prophet identifies himself so completely with Jehovah that frequently he personates *His* personality, and always speaks in *His* name. Unless the prophet is regarded, according to his

own claim, as standing in direct communication with Jehovah, and speaking only "the words of God," given him by direct inspiration, as well as revealing "the things of God," there is no guarantee that the prophetic declaration of the Will of God is not the prophet's own caprice, a subjective delusion. The whole objective validity of the Bible rests upon this ground.

2. That the "Kingdom of God," internal and external, is the Content and End of all prophecy, the realization of God's will *on earth*, as in heaven. It is established first of all subjectively in the heart, and next, politically, in a national dominion of the holy people, which becomes, historically, the seed of a development ordained, under new forms, to embrace the whole earth. Israel is the result of prophecy. The Torah itself goes back to the prophetic word. Again, every prophet stands upon the Torah, which all prophecy presupposes, and denounces judgment for covenant transgression, and blessing for covenant obedience. The covenants of Inheritance made with Abraham, and of Royalty with David, rest upon prophecy. All the promises included in these, all the political, ethical, judicial, and ritual parts of the Torah, in short, the whole Old Testament administration, finds its principle of unity in the prophecy and promise of the "Kingdom of God," set up to regulate the individual and national life, and foreshadow the subjection of the world's dominion to the sovereignty of the heavens. Messianic prophecy has no other justification than this. On this rested the Theocracy. On this rests the Church. On this rests the glory of the Future Kingdom of God, not in a super-earthly sphere, but "under the whole heaven." The whole Old Testament prophecy is already fulfilled in the *Person of Christ*, but this is a very different thing from saying that it is all fulfilled in the Church, or in the world. The development is not ended. The death of Christ has, indeed, abolished the old cultus forever, but not overturned the prophecies of Israel's rehabilitation, though couched in Old Testament colors and forms.

3. That, as there are Types in the Plant and Animal world, so there are Typical Preformations in History, of which Israel was one. As every triumph of a Roman general, celebrated upon the banks of the Tiber, was a Type (*prophecy* too, Hofmann would say) of the coming Cæsar, so every suffering of David and glory of Solomon, and their successors, were all framed beforehand to administrate the sufferings and glory of Christ and His Kingdom. "Christus Conquerator" will as surely come in person, as "Cæsar Triumphator" came. While it is true the Cultus was symbolic,

and the history symbolic and many predictions symbolic, yet Israel is more than symbolic, more than a Type, and no less than a standing Factor at every great epoch of development. The obliteration of the Old Leviticus, and of Levitical colors in the prophetic painting, does not obliterate the predictions of the literal Israel's more glorious future, in the Kingdom of God. The first made last by apostasy, becomes the last made first by recovery. The historic calling of Israel to mediate salvation to the nations, abides uninvalidated, even by Israel's temporary unbelief, and rejection. Israel's mission is not yet ended. The New Testament presupposes, all the way through, the literal truth of the unfulfilled prophecies of the Old with respect to Israel, and presents, distinctively, Israel, the Gentiles, and the Church of God, in the apocalypse of the coming glory. These prophecies are resumed, and enforced, by Christ in the Gospels, by Peter and Paul in the Acts and Epistles, and by John in the Revelation. What was predicted concerning the New Covenant, the outpouring of the Holy Ghost, Israel's beholding Him they had pierced, and the overflow of the gospel to the Gentiles, has been fulfilled principally (anfangsweise) in the first advent, and will be conclusively (schliesslich) fulfilled at Messiah's next appearing. Only *after* the Conflict the Victory. Only *after* the Darkness the Light. Only *after* Israel's last tribulation come the Messianic Kingdom and the King. "*Post tenebras lux* is the motto of all prophecy." The "national element in prophecy," which Stanley Leathes in reply to Kuenen, has emphasized, Orelli emphasizes as the "Solidarity" of Israel (Solidarität) preserved continuous throughout the whole prophetic page, as in history, and rising to glory in the End-Time. It is a special excellence of this book, that the principle of interpretation, with regard to Israel is not suddenly reversed and spiritualized into the Christian Church of the present age, the moment the curse is changed into a blessing. More glorious than ever, Israel will appear to the nations at the next great world-historical epoch, in the Kingdom of God.

4. That prophecy is eschatological, as well as time-historical. All prophecy looks to the End. Its teleology is one. It has something to teach "*us*," and the Church and world in all ages, as well as to teach "*the prophet's own contemporaries*." The præteric limitation of prophecy, Orelli repudiates, and holds, strenuously, that the jurisdictions which the minimizing time-historical expositors restrict to the past, are invested, as the unity, organism, and language of prophecy, not less than the divine scheme, demonstrate, with ulterior Messianic significance.

Prophecy is an evolution, and the Kingdom of God is an evolution, along the ages, by regular steps and periods, the permanent acting with persistent force, the transient disappearing. Amid all the "times and seasons," Israel stands, Hope springing eternal in the Hebrew breast. Isaiah's predictions do not stop with Babylonian Exile and Return, nor with the Christian Church. Ezekiel's wheels of providence do not whirl poetically or spiritually in heaven. Daniel's outlook is not shortened by a Maccabean Wall. Nor is the content of prophecy to be measured by our unsuccessful attempt to find out what the prophet himself might have understood it to mean, but from what the unity, totality, and organic connection of the *whole body* of prophecy indicates, the New Testament light being reflected upon the Old. Moreover, "application" is not "interpretation," though the events in both cases are true "fulfilments." "*Anwendung ist nicht Auslegung*," a maxim emphasized also by both Delitzsch and Oehler. In every prophet, the Jew, the Gentile, the Tribulation, the Deliverance, the Resurrection, the Glory, the Cause, the Blessing, mean the *same* always, while different lines of prophecy converge to glow upon the head of the *same* Messiah. The *applications* are indeed many, primary, subordinate, constantly recurring along the ages, but the *interpretation* is one, continuous, literal, and shines in the glory of the End. The exposition must be unitous everywhere in both Testaments, otherwise the organism of prophecy breaks down. In the Old Testament the whole Messianic activity circles, perspectively, around one great foreshortened historical crisis, comprehending both appearances of Messiah, while the New Testament, in its later pages, separates events combined in the earlier prophetic representations. The fulfilment of prophecy is of germinant character (*Keimhaften Anfangs*). Hence the "Perspective" in prophecy, and the "Economy of the Ages" in history. Since the days of Velthusen, this view has been insisted upon by all standard expositors, save the short-sighted time-historicals, as fundamental to the true understanding of the mind of the Spirit. It is grounded in the fact that the prophet is a "Seer" whose vision perspectively covers all horizons up to the very last, and whose words suit the near and remote horizons together; with this difference, that every primary application of the prophecy to historical events, always shows a *residuum* of the description still unfulfilled in the near history, which fact is the index of a fulfilment more adequate in future days. Always, until the close of the ways of God comes, "the End is not yet." The very term "fulfilment" is held by Orelli, to impart a "progressive scheme." The final

horizon, in the prophetic page, is אַחֲרִית הַיָּמִים the afterness of days, not merely the future, but “the great epoch of the End-Time,” the bisecting point between αἰὼν οὗτος and the new time-course following, viz : αἰὼν ὁ μελλῶν. The interval between the End of our present Age and the End of the Age to come, is the יָמִים רַבִּים or “many days” of Ezekiel and Isaiah, the χίλια ετη of John. No sharp distinction is made in Old Testament Prophecy, between the inward and outward, the spiritual and physical, the ecclesiastical and political, the past, present and future. The total future is gathered into one grand comprehensive picture, on one plane, where intervals and spaces disappear, the events occurring “*sine temporis intervallo*.” Dogmatic theology has stumbled in its definition of the order and relation of the “Last Things,” by neglecting this law of prophecy, even when New Testament light so clearly illustrates its truth. It is important to hold this up to view, not only as against the unbelieving Jew, who accounts Messiah’s *second* appearing as a shrewd device under which the Messiah retreated from failure to fulfil *all* that the prophets had spoken,” but also as against the “neuere Kritik” of certain professedly Christian schools which, observing the same disparity between prediction and history, conclude that apostolic exegesis is a sort of Agadistic and Alexandrian invention, without which Christianity could never have been established. On the contrary, the “Kingdom of God” has subjective and objective sides, with ever widening circles of development. The blended horizons in the Old Testament are sundered in the New, the evolving ages brought to light, their Ends contrasted, and the perfect harmony of both Testaments demonstrated. “Novum Testamentum in Vetere *latet*, Vetus in Novo *patet*.”

5. That, while the Old Testament views the total future in its organic unity, and predicts a resurrection of both righteous and wicked, it fixed the former at the opening of the Future Age, at whose close the latter occurs. The undeveloped eschatology of the Old is developed in the New. The path of revelation, like that of the just, “shines more and more unto the perfect day.” The hinted and obscure becomes the announced and clear. Hosea, while teaching the literal resurrection of the righteous, teaches also the great truth that the death and burial of the old Davidic Kingdom is the seed of the new, the condition precedent to its rising again in a more glorious and spiritual form. Ezekiel does the same, in the Valley of Vision. The resurrection in Isaiah has the same import, that great event preceding the final glory of Israel and the Gentiles. In Daniel, it is the same, and not a figurative representation of

events connected with Maccabean independence. In all, it is a resurrection out from the dead, the Hebrew מָן being the foundation of the Pauline *ἐκ*,—*ἐξαναστασις ἐκ τῶν νεκρῶν* occurring at the End of the days, when the מְלָכוֹת שְׁמַיִם, βασιλεια τῶν οὐρανῶν, comes in its glory on earth. Sustained by grammatical exegesis, Orelli holds, in common with the majority of standard exegetes, that the “many” who wake from among the sleepers in the earth-dust, רַבִּים, are not the total man of deceased mankind, nor even the whole Jewish dead, but the faithful dead of Israel, foremost among whom are the martyrs, “*Viele von den Schlafenden ist etwas anderes als alle Schlafenden.*” His reference to Isaiah 24: 22, like Ezek. 38: 8, unveils the “many days,” רַב יָמִים, as the great prophetic interval between Messiah’s appearing for Israel’s deliverance and resurrection of the just, and the Judgment upon Gog, that period at whose close is found the “Visitation” and judgment also of the “prisoners in the pit,” sent there at its beginning, and therefore the resurrection of the wicked. The sum of all is, that the World-Colossus still stands, the beast rises from the sea of agitated nations. Israel’s and the world’s tribulations, with promised deliverance, and resurrection, and the glory of the Kingdom of God, are impending. “So certainly as the Messianic redemption has already entered the world, so certainly will the hour of its completion arrive. Our Lord, who spoke as the Prophet of God to mankind, and made Himself known as High-Priest to His own, will, one day, reveal Himself as king to the whole world. In Him, through whom the longing of the human heart is stilled, all its woe will be healed, all contradictions of the world will find their solution, and all divine thoughts their perfect fulfilment,” (p. 530). The Work of Orelli deserves an English dress, and a place in every library.